

THE FIELD IS THE WORLD

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BY THE

FREE-BAPTIST

WOMAN'S MISSIONARY SOCIETY

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The ** Missionary ** Helper.

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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XII. NOVEMBER, 1889. No. 11.

The field is the world. The change that has taken place within a few years in the freedom allowed the circulation of the Bible is illustrated by the fact that an Italian version of the Scriptures issued by a publisher in Milan, has sold so readily as to induce a publisher in Oporto to issue an edition in Portuguese. These are simply business ventures. . . . The Baptist mission in Cuba has seven churches and twenty-one missionaries. . . . There is great need of missionary work in Alaska. The Episcopal church sustains a mission there, having, however, but one missionary at present in the field. . . . The increase of Gentile power in Utah is most gratifying. In two years their vote has increased 1,157. For the first time, the Gentiles recently carried the election in Salt Lake City for members of the Territorial legislature. . . . In June last the corner-stone was laid of a new brick church in Mount Olive, Liberia, the same to be called the "Simpson Memorial Church." It is the first brick church built by the Methodists in Liberia. . . . The Province of Shansi, China, is especially accessible to the entrance of the Gospel. There are already three hundred church members in the province, and a plentiful harvest may be expected from the seed-sowing being done by sixty missionaries at seventeen stations. . . . It is said that if the population of the heathen world were equally divided and placed in care of

missionary workers now in the field, there would be 165,000 souls in each parish.

TWENTY-SEVENTH GENERAL CONFERENCE.

THE place of meeting, Harper's Ferry, is one of such interest, both naturally and historically, that it was expected that the Conference there would be largely attended; but as Prof. Brackett had received word from less than two hundred, he was hardly prepared for nearly five hundred, who arrived on Tuesday evening, in a pouring rain and amid darkness so dense that in stepping out of the cars it seemed easier to walk upon it than to discern by the dim light of the lanterns where mother earth might be. As we were huddled together in the little room in the depot, a packed mass of humanity, waiting for the return of the wagons that had left for Camp Hill with enough passengers to test the endurance of the horses to the utmost, we wisely informed the uninitiated that on the morrow they would see such enchanting views as to make them forget all the discomfort of first impressions. But nature was chary of revealing her charms, and with rain and mist hid them as much as possible for two days longer.

On Friday we began to get clear outlines of hill and valley, and surely the sun must have laughed, as he peeped out, to see the delight and hear the pleased exclamations of the people at the beauty of the old hills and valleys and streams that he had looked down upon, and helped dress according to the season, for so many years.

It seemed at first that the college chapel would be entirely inadequate for the accommodation of those who would wish to attend the meetings, but the outside attractions were so great that the audience was sufficiently depleted by the absence of excursionists to allow room for those remaining, except in a few instances. The village of Harper's Ferry is quaint and interesting. The part that does not nestle in the little valley, where

the Potomac and Shenandoah have their confluence, clings tenaciously to the steep hillside. Ascending Camp Hill, which lies between the two rivers, we find the three buildings which constitute Storer College proper, and others belonging to it, and used as boarding-houses. Looking back toward the village, we see Maryland Heights on one side of the river, and Lowden Heights on the other, both being associated with interesting reminiscences of the Civil War. In the little cemetery on the brow of the hill, at a lovely point of view of hill and valley, with the Shenandoah gliding quietly by, is a chaste granite monument, which marks the resting-place of A. H. Morrell, whose labors will live in results so long as human influence continues.

Down in the village, *John Brown's Fort* recalls the time when slavery boasted of complete triumph, and when hearts were heavy because the time of the release of the bondman seemed so far away. But the sight of that little building gives courage to workers in every other department of Christian effort, for it reminds us that, in the darkest hour, the day may be at hand.

Excursionists found pleasure and added to their store of knowledge by visits to Antietam, to Charlestown, where John Brown was hanged, and where many interesting reminiscences of that remarkable man were gathered, to Luray Caverns, where the wonders of creation were impressed with new emphasis upon thoughtful minds, and to Gettysburg, where the old conflict became so real that sudden sounds almost made one feel that he was in the battle.

At the Chapel.

But, while visitors were improving their time as they chose, the delegates to General Conference were meeting regularly for the business which brought them there, positively refusing to adjourn in order to avail themselves of any of the tempting excursions. Our readers have already seen the reports in our

denominational papers, and we shall refer only to a few things that are out of the ordinary line.

As we gathered in the chapel at ten o'clock on Wednesday morning, among the large number of male delegates was to be seen a little cluster of women. They felt slightly queer, and were not quite sure as to the cordiality of their reception. They felt that it would be decidedly pleasant for them to sit together, and hesitated about being scattered about in their respective delegations. But it was interesting to see how easily and naturally everything adjusted itself. Just as, in setting up a machine, the different parts all fit in their proper place, and make the symmetrical whole, so there seemed nothing at all unnatural in having a sprinkling of women in that august assemblage. In fact, they probably did not feel any more lonesome than the men do, sparsely scattered in the churches at home.

Their treatment by the Conference was, without exception, cordial and kind. Let it ever be said that the first women delegates to a Free Baptist General Conference were treated by their brothers in as natural and kindly a way as if they had always had seats with them.

The presiding officer, Dr. O. B. Cheney, President of Bates College, showed perfect impartiality in the appointment of committees and in the assignment of the duties of Conference, and he would have received a vote of thanks from the women delegates, had it not been felt that it was unwise to thus recognize distinctions of sex. The thanks were heartfelt, if not formally expressed.

The two things that especially claimed the attention of this Conference were the arranging for an act of incorporation and the interests of Storer College. The first is important as laying the foundation for broader and more systematic work in the future. The deciding the name under which the incorporation should take place was a comparatively small matter; but as the sympathies of many were warmly enlisted in favor of their Yearly Meeting name, and as for a time there was not a good

understanding as to how the corporate name would affect the bodies included in the corporation, an earnest and prolonged discussion preceded the decision, which was that the body should be called the General Conference of Free Baptists.

The important results to Storer College of having the meeting there are foreshadowed in the sum of \$2,000 raised in one evening toward the Morrell Memorial Fund, and in a generous amount donated toward the church being erected near Myrtle Hall. The interest that must ever be felt in the school by the hundreds who had the opportunity to study its usefulness and needs on the spot will, we believe, intensify as we go forward, and result in supplying such equipments and endowments as are needed in order to secure its best usefulness.

As the school was not in session, there was little opportunity to meet the students, but one young man named Clinton, a native of Africa, the son of a tribal chief, deeply interested us, in the intense desire which he showed for the salvation of his people, his quick perceptions, and great ease and naturalness in gesture. He is being educated with the hope of returning as a missionary to his people.

By the suggestion of a friend, an episode was introduced into the Woman's Missionary Meeting in the form of a recitation. Miss Coralie Franklin recited very finely, "Who saved St. Michael's?" The reports which will be printed in the next number of the *HELPER* will give the details of the woman's meetings.

AN APPEAL.

THE drains upon our Society are constantly increasing. On the other hand, the reports for the year, ending August 31, show that the receipts for last year were less than the previous year. "All along the line" there was a falling off. We trust that Auxiliaries will take note of this fact, and renew their consecration for better service in the future. Our Incidental Fund and Literature Fund have been neglected during the past year,

and they are in great need. See to it, dear sisters, that every department of the work is cared for, — Home Missions as well as Foreign. And Western work must be pushed vigorously; Harper's Ferry is in need of better equipments; and we must send women to India to take the places of those who need rest. Our plea is an extreme one, but facts are facts. And our workers have been and will still be equal to the need when it is once well understood. LAURA A. DEMERITTE, *Treas.*

THE MISSIONARY'S STORY.

BY M. H.

FAR off in the land of the Hindu,
When the famine was raging sore,
We gathered a score of orphan girls,
Who came to beg at our door.

We gave them food and shelter,
We taught them to sew and read,
And they learned to love the house they fou
In their time of sorest need.

We told them about the Saviour
Who came to this sinful earth;
Of the star that led the wise men
To the place of His lowly birth.

We told how He left His palace
Above the beautiful sky,
And came to earth to labor,
To suffer, and to die.

Of how He healed diseases,
And made the dead to rise,
The lame to walk, the deaf to hear
And opened blinded eyes.

And how at the gates of the city
He met the sorrowing train,

And restored to life the widow's son,
The humble widow of Nain.

And how He fed the multitude
With loaves and fishes few,
And how the waves obeyed His word,
And the evil spirits too.

Of how He blessed the children
Who gathered about His knee,
And said, "Of such is the kingdom,
Permit them to come to Me."

Of how He carried our sorrows,
And shared our grief and loss;
And how He bore our sin and shame
On Calvary's rugged cross.

They heard the beautiful story
With wonder and amaze;
And every heart was throbbing
With gratitude and praise.

There was one little heathen maiden
Who had come not long before,
Naked and starving and almost blind,
To beg for alms at our door.

We sheltered her from the scorching sun,
We gave her food to eat,
We clothed the little wasted form,
And bathed the swollen feet.

And all the while she closely clung
To a little earthen cup:
It had been the gift of some loving friend,
And she would not give it up.

She shared with the other children
Their food and their childish play;

But she never forgot for a moment
The cup she brought that day.

From it she ate her simple food,
She held it while at play;
And when at night she sweetly slept,
The cup beside her lay.

It was her only treasure,
The one thing "all her own";
The only spot of brightness
Her wretched life had known.

The story of the Saviour
She heard with bated breath;
And her tears fell like the rain-drops,
As we told of His cruel death.

With quivering lip, as we ended,
Once, twice, she kissed her cup,
And then, with a smile that shone through tears,
She held her treasure up.

"For Jesus," she said, and in our hands
The precious gift was laid;
Ah, that was love like the love with which
Our debt of sin was paid.

It is only a simple story,
Told in a simple way;
And yet, my friend, there's a lesson
It holds for you to-day.

You have home and food and raiment,
And friends that are many and true;
You have gifts and treasures unnumbered, —
Say, what are you going to do?

Will you cling to your earthen vessels, —
The treasures that fade and rust?

Will you waste the time and talent
Given to you in trust?

Will you let the call of the Master
Fall upon listless ears?
Shall the thought of His tender mercies
Draw from your eyes no tears?

Oh, give Him your best and your purest,
Your treasure, your heart, your all;
Nor count it less than a pleasure
To answer the Master's call.

The treasure enduring in heaven
Shall be your exceeding reward;
And life everlasting be given
To those who honor the Lord.

HEROIC WOMEN.

WHILE great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribes and inhospitable climates. Mrs. Livingstone laid down her life while accompanying her husband on his second great tour in Africa. Mrs. Hore made her home for several years on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue of which they both well-nigh perished. Mrs. Pringle traveled in a canoe several hundred miles up the Zambesi and Shire Rivers to Lake Nyassa. Lady Baker was traveling companion to her husband when he discovered Albert Nyanza. And now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Garenganza, and to accomplish the journey they will have to be carried in hammocks for hundreds of miles. Women who ac-

companied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promises well for their heroic enterprise. The *New York Sun*, which furnishes most of these facts, says: "White women have certainly had their full share of the hardships and sufferings of pioneer work in Africa." — *Christian Advocate*.

A GLIMPSE OF MISSION WORK IN SOUTH AMERICA.

BY ILLA E. G. MEADER.

SOUTH America measures 4,550 miles from north to south, 3,200 miles in its greatest breadth. It covers an area of about seven and a half million square miles, of which about one-fourth is in the Temperate Zone and the remainder within the Tropics. The population is over 32,000,000.

The countries of South America comprise one empire, three colonies, and nine republics.

The people of South America are divided into the aboriginal races, the Indians, the Negroes, and the people from Europe, or their descendants.

The Indians are to be found in every country. The central portions of South America are inhabited by multitudes of Indians of whom but little is known. The Indian of Patagonia is tall. His trunk and head are large, his arms long and muscular. On horseback, he seems far above the ordinary size of man. When he dismounts, it is seen that his legs are disproportionately short and slender; they frequently bend outward. His walk is heavy and lumbering. These are the well-known peculiarities which are found in the Tartars, and in all races of men who spend most of their time, like the Patagonians, on horseback. Many of the Indians of South America are believers in the Roman Catholic faith, and many are heathen.

In many of the towns of Brazil and in the three colonies Negroes are numerous. Their religion is heathen.

Along the coast of South America and extending back for

from fifty to two hundred miles are to be found people of Spanish, Portuguese, and Italian descent; here, also, are German colonists, English merchants, and American manufacturers. These different nationalities form the dominant class of South America. In religion they are chiefly Roman Catholic, and in practice they exhibit a type of religion as dangerous as that found in the jungles of India.

In the empire of Brazil public education is divided into three distinct classes, primary, secondary, and scientific. The government maintains two schools of medicine, two of law, a military and a naval school, a school of mines and a polytechnic. In Chili the government maintains public education. Buenos Ayres, the capital of the Argentine Republic, is situated on the La Plata. It is a well-built city. It is called the city of tramways and telephones, and it is connected by a complete system of telegraphs with every part of the republic. It has railroads leading north, south, and west. It has a lively interest in education, and supports several periodicals.

Of the thirteen countries of South America there are but four, Venezuela, Bolivia, Ecuador, and Peru, in which successful established missions are not to be found. Venezuela, however, is ready, and will soon be counted among the mission fields of the New World. In Bolivia missionary work is done by members of the Bible Society, and occasional preachers from adjoining republics. There is a strong reaction here against the Romish form of faith. In Ecuador is to be found the greatest religious intolerance. It is the only country in South America where Protestants are not permitted by the government to engage in evangelization. The custom-house is watched to prevent the entrance of prohibited books and Bibles, and persons who do not confess to the Romish priests and take communion are stoned. A few years ago a Presbyterian mission was commenced in Peru, but it has since been abandoned.

The Argentine Republic has a flourishing mission work under

the direction of the Methodist Episcopal church; and the South American Missionary Society and the American Bible Society are also here. In Patagonia and Terra del Fuego are many heathen whose paganism has been touched by Christianity, but the great majority of the people are still savages.

In 1735 the Moravians commenced work among the Negroes of Guiana, which has continued to the present time. It is reported that in Dutch Guiana there are 25,000 Negro adherents and over 8,000 communicants in the Moravian church. Other societies have missions here.

Several missionary societies are represented in the field of the great empire of Brazil. Rev. E. H. Soper writes from Rio de Janeiro: "Think of the twelve millions of souls in this empire who are almost without any true knowledge of the Gospel of our Lord Jesus Christ. The religion taught here is worse than paganism. Could you but see the sights that I see daily—of sin and degradation, of ignorance and shame, saints' days kept sacred and the Lord's Day made a convenience of, priests living in open adultery, drinking and gambling, etc.,—the greater portion of the lower classes doing the same, because the priest will not marry them without an exorbitant fee. In the church, a dead Christ, in wood or stone, a dead form of worship, conducted in a dead language that few understand; dead saints on canvas surround you on all sides, and the 'Blessed Virgin' is given the chief place instead of the living Christ."

From Columbia Rev. M. E. Caldwell, missionary, writes: "The influence of Romanism has fallen upon Columbia like a blight. It has driven the more intelligent people into infidelity, while it has bound the ignorant with superstitions. The moral condition of the masses is as black as night."

Pray for South America. Pray that the people of the one empire may become subjects of the Kingdom of Christ. Pray that the people of the nine republics may enter into the larger liberty of the Gospel of Christ. Pray that the people in the colonies of Guiana may take heed to the message of God's

mercy and love. Pray that the dominion of Roman Catholicism over the faith and consciences of the people may be broken, and that the transforming power of the Gospel may be everywhere felt and witnessed. Pray for the missionaries, that they may be sustained under trial, qualified for their work, and made glad by success. Pray that more workers may be sent out into this great harvest-field, and that the Christian Church everywhere may greatly increase its contributions for the support of Foreign Missions.

AN IMPORTANT MOVEMENT.

THE "International Missionary Union" is one of many recent movements in the right direction, and a useful ally in Church union-work. It is composed of returned foreign missionaries who are temporarily or permanently sojourning in their native land, and represents several denominations. Its objects are threefold: first, to promote mutual sympathy and co-operation among missionaries; second, to hold meetings annually to discuss important questions relating to their work; third, to diffuse missionary intelligence. We think that the organization must increase in importance, and the meetings in interest, year by year. The movement began about five years ago, but, we believe, has already had an important influence in promoting closer union or co-operation on the foreign field.

One of the most interesting features of the recent Foreign Missionary Conference in London was its relation to Christian unity. That was a gathering impressive in its proportions and sublime in its significance. Was there ever a time when the Church thought the world was so closely united for the final battle with her foes? In this ten days' meeting in London were gathered fifteen hundred men and women from the leading nations, representing nearly every Protestant denomination and missionary society. Dr. Judson Smith writes of it:—

"This was something new in Christian history, and full of

meaning. The papers presented, the addresses made, the themes discussed, took such a range, and bore upon interests so broad and universal, as to make this Conference without a peer in the great ecclesiastical assemblies of past generations. There was no fact more interesting or commanding than the deep and pervasive unity which binds all Christendom in living union and exalted service. It was felt by all, and distinctly stated by many, that in the evangelization of the whole world, to which God is so loudly calling this generation, there must henceforth be no clashing or rivalry of sects, no intrusion into one another's fields, no interference of laborers with one another; but that the Church of Christ, of all names, and from all lands, must make common cause, and work in harmony as the host of the living God."—*The Church Union.*

♦ ♦ ♦

"STAND FIRM."*

BY THE REV. ERNEST G. WESLEY.

"**STAND** firm, stand firm!" ye hosts of the Lord,
What though the battle rage round you!

"Stand firm, stand firm!" Ever true is His word,
What though dark perils surround you!

The Lord, all triumphant, doth guide;

The foe, in his terror, shall hide.

"Stand firm" in the fight,

"Stand firm" for the right,

In Christ, your Redeemer, confide.

"Stand firm, stand firm!" ye children of light,
Now is the conflict before you.

"Stand firm, stand firm!" be strong in His might,
Now do we praying implore you.

The Lord, the Almighty, is near,

And coward the foe in his fear;

"Stand firm" in the fight,

"Stand firm" for the right, —

For Jesus, your Saviour, so dear.

* Wellington's words to a regiment at Waterloo, asking for re-inforcements he was unable to send.

"Stand firm, stand firm!" E'en now dawns the day,
Day of your conquest and glory!
"Stand firm, stand firm!" still ceaselessly pray,
Herald the glad, welcome story.
The Lord His salvation shall show,
Opposers His power shall know;
"Stand firm" in the fight,
"Stand firm" for the right,
Then vanquished forever the foe.

Providence, R. I.

MOHAMMEDANISM. — If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province, or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.—*Methodist Review*.

THE failings of good men are commonly more published in the world than their good deeds; and one fault of a well-deserving man will meet with more reproaches than all his virtues praise; such is the force of ill-will and ill-nature.—*Spectator*.

FROM THE FIELD.

LETTER FROM INDIA.

Balasore, Aug. 8, 1889.

DEAR READERS :— We mourn to-day, and find it hard to be comforted. This morning the overland mail came, and brought us the heavy tidings that Ida Phillips will not come back to us, for God has taken her. We are not surprised, but we are bereaved. Ida went home after ten years of earnest, successful, loving service. She should have rested. She should have enjoyed whatever the home-land could give her to make body, mind, and soul happier, healthier, and better.

Instead of this she went to work among the churches. It is a good work ; there is need of it, and it is well if missionaries can do it. But they should first have months of quiet, in which to gain strength. Then the system needs time to adjust itself to the change of climate, and the mind and soul need quietly to grow into unison with home thought and customs and ways of working.

When we saw the printed program for Ida's work among the Western churches, one meeting nearly every day, and two on Sundays, we said to each other : " Ida can never endure that. She must come back to India soon, or she will never come at all." What that program meant I knew from experience. It meant speaking to large new audiences by one who had never spoken in public except in a quiet way to native people and in another language. It meant constantly meeting strangers where everybody must be introduced, if possible, to one who had spent years with almost no society, and so was unaccustomed to it. It meant eating always comparatively rich food, and necessarily at irregular hours. It meant retiring late every night, and because of overwrought brain and nerves sleeping much later. It meant traveling longer or shorter distances

each day through heat or cold, storm or sunshine, for appointments must be met, and often being alone in strange places. It meant entertaining and being entertained, often when she longed for rest; but how could she say so, when the people came in to welcome her and learn of India, and there was a chance to help on the work?

And yet, in spite of all this, Ida enjoyed it; for how could she help it? One meets so many grand people, and everybody is so kind, and the worker is honored for the work's sake, and some are so interested in the work we love, and good seems to be done, and the excitement keeps one up for a time. But such a severe tax cannot be long borne by one whose endurance has been undermined by years of life in the Tropics.

If her appointments had been less crowded, and if between this work she had rested instead of teaching — But why say "if" now? No one is to blame, and our Ida did not know but that her strength was equal to her zeal and unselfishness. But God knew, and so, instead of leaving her to suffer an invalid, because of this, he took her home at once, to be with him and enjoy all that he has prepared for his faithful ones.

But our mission! how it suffers from her early going home!

August 12.

Last Sunday we had a memorial service for Ida in the church. Mr. Griffin told of Ida's life in America, and here as one of our number as a missionary. Joseph and Kamil Nayak spoke of her life and work among the native people. They spoke of her work among the Hindus and Mohammedans, or her schools, and how her school-children loved her; but they dwelt most upon her life among them here in the Christian community. Kamil said that "wherever sickness came, or trouble, or disgrace, or death, there was Ida, like an angel of God, with kind words and helping hands. If I should ask you who are here, who among you has Ida helped, or comforted, or taught, you would each one answer, 'She has helped me.'

She was our friend, but she will never come to us again. We shall never, never forget her, and heaven is nearer because Miss Ida is there."

Our native people know who loves them, and they know Ida was their friend. And men, women, and children mourn for her. She had our orphan boys before they came to us, and when I told them she was dead, even wayward William, who had tried her so often, sat down and cried.

May God comfort the mother and the loved ones everywhere. And the work—his work—he is now, no doubt, calling some one to do, as quietly, as lovingly, as faithfully, as did the Ida that we all loved.

Yours in the work,

LIBBIE C. GRIFFIN.

[Mrs. Griffin writes that when she wrote the above, she did not know the sad way in which Ida's overwrought mind led her to leave this life. — Ed.]

SOLEMNITY OF ORIENTALS. — The *Christian Weekly* notices a peculiar trait of the Orientals, in the following: "There is something oppressively solemn about most of the scenes of Eastern life, which are presented to the attention of Western minds. The element of wit seems to lessen in proportion to our progress eastward. The farther you go, the more solemn the people you meet become. An English officer in India, surrounded by fourteen servants of his household, one morning sprang into his saddle with such energy that he landed on the other side of his horse. Not one of the fourteen Hindustanee cracked a smile. With the utmost awe and solemnity they beheld their master upon the ground, then held up their hands in alarm, and finally went forward to assist him to rise. He says himself that their solemnity was the most amusing sight he ever witnessed."

HELPS FOR MONTHLY MEETINGS.

[See "A Glimpse of Mission Work in South America."]

1. Give the extent, situation, and population of South America.
 2. What do the countries of South America comprise?
 3. What are the inhabitants of South America?
 4. Describe the Patagonian.
 5. What is the prevailing religion of the white people?
 6. What is the religion of the Indians?
 7. Tell what the Moravian missionaries have done among the Negroes.
 8. Where have the people of European descent settled?
 9. In how many countries are successful missions established?
 10. How is the way closed to Protestant missionaries in Ecuador?
 11. For what should we pray in South America?
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THE PRIESTS BEATEN.—For many years, Rome has been governed by a municipal council having a papal majority. This was owing to the divisions and differences among the liberals. Recent events, however, have roused the spirit of the liberals, and they flocked to the polls at the recent municipal election in such numbers as were unprecedented, and won a splendid and decisive victory. The Vatican was astonished and confounded, but the liberals were almost unbounded in their demonstrations of delight. — *General Baptist Magazine*.

THE "Pilgrim's Progress" has been translated into Amharic, the language of Abyssinia. Bunyan's great book has now been translated into eighty-four languages. — *Exchange*.

HOME DEPARTMENT.

SUCCESS IN FAILURE.

A GREAT deal of the misery of life is due to the wrong estimate which we put upon the result of action. Worldly honor and wealth, and a brilliant career, even in a religious way, are called successes, and the opposites of these things failures.

These are only human ways of looking at God's providences, for, as a matter of fact, so called failures are, oftentimes, most perfect successes. Through them we accomplish what could never be secured without them. It is literally true that "Men may rise on stepping-stones of their dead selves to higher things." Worldly reverses are no exception to the rule. No doubt many a man has built a future on the utter failure of his plans. His defeats have become his weapons of success. The same is true in the moral and spiritual world. Failure here of cherished hopes may lead to a glorious victory. As one says: "So far, indeed, is true success from being prevented by what the world calls defeat and failure, it often occurs, that under God's all-wise government the highest successes of life are won by the good and the brave under the stern, hard discipline of repeated trials and disasters."

But whether success in failure comes to us or not depends much upon ourselves. It is no hap-hazard affair. We may, through failure of cherished hopes, be crushed. Of all sad things nothing is sadder than to see lives crushed by loss of what seems dear to them, or of that upon which they have depended for comfort and happiness. The world is full of such lives, — often discontented, unhappy, and disconsolate lives, all because the capability does not seem to be in them to rise above misfortune and sorrow through the use of the discipline as means to a higher end.

On the other hand, there is something truly sublime in those lives which are capable of turning failures into successes that could never have been won without them. We never see a business man fail in his plans, and through bravery of spirit make the failure his servant for a grander success, without admiration. It seems almost as though the very bravery of spirit which misfortune develops gives a clearer insight into ways of success. The contrast between such and those who yield to failure without one effort to retrieve is marked and suggestive.

As we study the spiritual life we note the same laws at work which govern in the natural life. Failure *here* is a misnomer. There is no such thing as failure to the true and the brave. Such a view is a reflection on our Father's goodness and love. Perchance what we thought was right has proved wrong, — no, not wrong, for the spirit of our intention may have been ordered of the Lord. Even the act itself may be his way of working out our intention, our seeming failures being only a part of the development of our characters, which, if true, is always bringing us nearer and still nearer "to our high calling in Christ Jesus."

True, our best-laid plans turn out very differently from what we anticipated; true, if we could have seen the human end from beginning, our cheeks would have paled and our hearts stood still. But "though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." No failure, however great in human sight, if the soul be loyal and true, but must lead to a grander victory than could have been won without it.

The soul which can look defeat squarely in the face, and consent to let God work out his purpose, even though "he seem to slay," will, we believe, sooner or later thank God for the failure. Out of such moral heroism the patriots and reformers and martyrs and all great men and women have been made.

One thing is absolutely necessary — God's way must be followed without regard to consequences, knowing, at the same

time, they will bring ultimate success of the truest kind, even though its clothing may not be after our pattern. When it comes, we shall know it as such, and be glad. We need to be able to say : —

“ So I go on not knowing. I would not if I might ;
I would rather walk on in the dark with God, than go alone in the light ;
I would rather walk with Him by faith, than walk alone by sight.”

And walking thus in the darkness with Him how much brighter must be the light which he sheds upon our way than the light could be without him.

DRESS.

IN an address on “ The Religion of Health,” Dr. J. H. Gallinger arraigns the women of fashion in the following emphatic protest : —

“ In matters of dress, fashionable women have a long catalogue of sins to answer for, from which there is no escape. Why it is that they will persist in violating all natural laws for the purpose of making themselves uncomfortable, surpasses my comprehension. They are literally *slaves to Fashion*, and that is the most abject slavery known to the world.

“ In this race after Fashion, the health of women is being constantly injured : yet even at this great risk many continue to worship the Goddess of Fashion with far more devotion than they do the God who created them. On every side physical wrecks strew the pathway of life, but we become so habituated to seeing them that they attract very little attention. I knew a young woman who died not long since of so-called consumption, when the obituary should have read, ‘ Died of late hours, tight corsets, and absurd dress generally.’

“ The fact is, this matter of woman’s dress is a problem of immense magnitude, and the individual who invents a style of dress for women that accords with the physiological requirements of her nature, and at the same time is not too hideous to

be worn, will deserve the gratitude of humanity while living, and a monument when dead. But until that time comes, do not the simplest principles of physiological religion demand of women to dress more sensibly than many of them do at the present day? Require any man to wear a fashionable woman's street rig for a single day, and he would quite likely commit suicide before sunset!

"I do not hesitate to say that the wearing of corsets is of all things the most prolific source of ill-health among our American women. It ruins health, it shortens life, and produces an army of small-waisted, dyspeptic, consumptive, weak-backed women. It doesn't pay to worship Fashion at so fearful a cost, and it is to be hoped that the day will come when women will rise in rebellion against this enemy to their sex."

THE doctrine of the believer's oneness with Christ is slighted by some as too deep or too dry for common use by common men. We need not wonder if this is the case when it is taught *as a doctrine*, dryly, technically, and theologically, as it sometimes is. How different life would be to many an earnest, but ill-instructed, Christian, if this truth were taught him as a simple fact, full of meaning to him, always and everywhere. If the stupendous thought that he is literally joined to Jesus Christ as closely and vitally as a limb is joined to a body, became a settled reality in his life, such light, such knowledge, spiritually received, would bring untold peace, and strength, and gladness. But it would do far more: it would impart a grand self-respect. There is a sublime ennoblement in this personal union to the Lord. Never does "the obligation of nobility" urge so powerfully to duty, whether it be high or menial, as when it appeals to one who can say, "I am joined to Jesus Christ forever and forever." To *realize* this truth is to be liberated from self-seeking and meanness.—*The Christian*.

THE SECRET OF YOUTH.

AT the feet of a grandame, on her eightieth birthday, sat a granddaughter who dearly loved her.

"How handsome you must have been at my age," said she, stroking the withered hand. "I should like to see a picture of you taken at that time."

"No, I was very ugly," replied the other. "I spent many wretched hours on account of my looks. I was not a favorite with any one. Finally I made up my mind to win love through amiability. After long struggles I conquered a disposition both fiery and sulky."

"What makes you seem and feel so young?" queried the granddaughter. "I come to you with my confidences as if you were my own age."

"I'll tell you," returned the elder. "I determined then to take an interest in the moving world. I sought to learn about whatever affected humanity. I began to see God working in and through men and women; I found that development was the law of life, and that all mankind belonged in one great family or brotherhood, children of one Father. So I studied the laws of our beloved country, and tried to understand how my brothers and sisters could be helped to grow better, wiser, and happier. I tried to treat every one, no matter how humble, as I would wish to be treated."

"But many people will abuse and outrage kindness, grandma."

"No matter for that; do right because it is right, without thought of the result. Besides, in nine cases out of ten, you'll win over the wrong-doer. You certainly can win him in no other way. I want to tell you, too, my child, that nothing in all this world will keep you fresh and pleasing like taking a genuine interest in progress and development. Keep abreast of the best things of the age; watch everything going on in a large way, and study all the pros and the cons of the subject.

Throw away your prejudices, and be determined to have the truth alone without fear or favor. Be sure that Truth will never lead astray ; her paths are those of righteousness and peace. Women are justly accused of judging according to their feelings. Justly, I say, as a general thing, because in the social life of the past their reasoning powers have not had development. All that civilization is passing away, and you cannot afford to be left behind ; nor can I. So long as I live I shall want to help the good cause with tongue and pen and deed.

" I tell you, dear, if you wish to feel the blood tingle through the veins, if you wish to preserve buoyancy, energy, health, and youth, believe in reforms, take hold of them, make your interests one with those of your fellows, cultivate a love of natural science, of humanity ; be generous and loving, think of others more than of yourself, and you will conquer both time and age." — *The Union Signal*.

"As many as are led by the Spirit of God, they are the sons of God." They move, therefore, in God's order ; neither falling behind by indolence, nor precipitated by impetuosity. They move in God's spirit because they are sustained by faith ; benevolent, just, immutable in their purpose, so far as immutability can be predicated of anything that is human, but always without violence. Such sometimes appear to be inactive, because their action is without noise. But they are God's workmen — the true builders in his great and silently rising temple ; and they leave an impression which, although it is not always marked and observable at the time, is deep, operative, and enduring. — *Madam Guyon*.

DURING the rainy season the space underneath Burmese houses is covered with water. The Burmese enjoy living over water, and one may frequently see them fishing through the cracks in the floor.

WORDS FROM HOME WORKERS.

MAINE.

The Farmington Q. M. W. M. S. purposes to hold a public meeting once every quarter, in connection with the Q. M., spending an hour or more in appropriate exercises for the diffusion of missionary intelligence, and to endeavor to awaken a deeper interest in the adult portion of our people, but especially to get the children to feel that they have a part in the blessed work of giving the Gospel to those who are bound in "error's chains." At our last public meeting we had two pieces from Miss Anthony, "Sheaves from India" and "Mission Band." The participants in the former dressed in costume, adding much to the impressiveness of the piece.

When I review the past I can see abundant encouragement for the future in the increase of interest in missions in our own Q. M., attributable in part, I think, to the efforts of the members of our Woman's Mission Societies.

Let us labor more earnestly, dear sisters, for we have the sure promise, "Your labor shall not be in vain in the Lord."

A. D. TAYLOR.

VERMONT.

The Woman's Missionary Society held a public meeting Saturday evening, September 14, in connection with the Vermont Y. M. The usual devotional exercises were conducted by the president, Mrs. C. Dickey; prayer offered by Rev. Mrs. Fener. In a short address by Rev. J. Phillips, our work was presented to us in an attractive light. We saw its agreeable and pleasing side, as well as that of duty and responsibility. We were glad to welcome Mrs. Holden from the western part of the State. She gave an eminently practical talk on the use of time and money. Both should be devoted to the elevation and instruction of those with whom we live and associate.

A few earnest words were spoken by Mrs. Clifford, and our president urged upon us our duty and the need of greater efforts for the year to come. A letter was read from Mrs. D. F. Smith, which gave us a feeling of nearness to her. Much sympathy was expressed for her and in her work. "The Missionary Story," a beautiful original poem by Miss Alice Sargent, was read by Mrs. Burgin, and elicited many words of praise; its publication in the *HELPER* was called for. Interesting remarks were made by Rev. C. E. Davis, Rev. S. N. Royal, and Rev. H. T. Barnard. Singing was conducted by Rev's H. T. Barnard and C. B. Atwood, Mrs. Barnard presiding at the organ. A large audience was present, and showed its appreciation of the exercises and cause by giving the generous collection of \$21.56.

At a business meeting in the morning, representatives from all the Q. M's except Strafford were present. All expressed a desire to still carry on the work we have undertaken, notwithstanding our failure, from several causes, to do as well as we had planned the year past. Mrs. G. M. Prescott, our president for the past six years, sent in her resignation, which was very reluctantly accepted. Mrs. C. Dickey was chosen president.

MRS. A. H. STAPLES, *Sec.*

NEW YORK.

DEAR OLD HELPER: — Let us appear in your columns once more. To the busy workers we would say we do not intend to be classed among the drones; for ever since we first organized a Woman's Missionary Society in the French Creek Quarterly Meeting, in the year 1883, we have had a heart and hand in mission work. The September session of the French Creek Q. M. W. M. S. met with the Sherman church September 7. The meeting was called to order by our president, Mrs. S. I. Parker, who gave a very interesting talk on the heathen's god, and showed us an image, a real heathen god carved out of wood. Next a responsive service. The Scripture lesson — Acts 17 — was read by Mrs. Bogart; prayer by the Rev. Mr. Don-

nocker, singing by the choir, minutes of the last meeting, Auxiliary reports. The next in order was the election of officers for the coming year, which resulted in the election of Mrs. Bogart of Greenfield, Pa., for president; and Mrs. Briggs of Grant as secretary and treasurer.

The following program was carried out: an address of welcome, by Miss Alice Rice; choir singing; dialogue by seven boys, entitled, "Tidings"; singing; dialogue by children, entitled, "Light Bearers"; memorial service in memory of Ida O. Phillips; a sketch of Miss Phillips's life and work, by our president, Mrs. S. L. Parker; her obituary read by M. R. Phelps; singing; Mrs. Sperry then read one of Miss DeMerritte's writings; poem, "Sister, Thou wast Mild and Lovely," by S. L. Parker. This closed the memorial service. Next a recitation on "Cheerful Givers," by E. J. Read. As this was on giving, it seemed appropriate to take the collection at this time. Next a prayer by two little girls; then a prayer by our president. A vote of thanks was tendered our president, who had so faithfully served us for five years; benediction by the Rev. Mr. Parker. We hope now that, with the aid of our new officers, we shall see the missionary work more flourishing than ever.

MATTIE R. PHELPS, *Ex-secretary*.

No. Clymer, Chautauqua Co., N. Y., Sept. 30, 1889.

PENNSYLVANIA.

WASHINGTON Q. M. — The W. M. S. met with the Pageville church August 31. We held a prayer-meeting at seven o'clock, which was opened by singing, "Bringing in the Sheaves." At the close of the prayer-meeting, the president, Mrs. Carrie Heminway, made some remarks to the Pageville Auxiliary. First on the program was singing by the choir, Scripture reading by Mrs. Demming, prayer by Mrs. E. M. Owen; after which an interesting program was carried out, consisting of essays, recitations, select reading, and music. The minutes were read by the secretary. Interesting remarks were made by

the president, after which a collection was taken to the amount of \$4.07. The next meeting will be held with the Spring Creek church.

MISS EDA GROSS, *Q. M. Sec.*

ILLINOIS.

At the annual meeting of the Illinois Y. M. the W. M. S. in connection with the Y. M. held a meeting in the Terre Haute church, Saturday afternoon, September 7. The following officers were elected: Mrs. H. T. St. Claire, Troy Grove, La Salle Co., president; Miss Mary Sivertson, Paloma, Adams Co., secretary; Mrs. John Allen, New Philadelphia, McDonough Co., treasurer. The society, by a unanimous vote, recommended that there be an Auxiliary organized in each church in the Y. M.; also, that the proceeds of at least one or more concerts held in each church be given to the Foreign Mission work. Touching resolutions were adopted regarding the death of Miss Ida O. Phillips. An Auxiliary was organized in the Terre Haute church the same afternoon, at five o'clock. Meeting was opened by prayer by Rev. Ada Kennan, reading of the constitution and by-laws by the president, after which the following officers were elected: Mrs. O. T. Clark, president; Mrs. Dr. Trask, vice-president; Mrs. Flora Jenkins, secretary; Mrs. O. S. Fisher, treasurer; Mrs. Mary A. Lovit, agent for the HELPER. The prospect of the society seems bright for a strong society in numbers and also in willing workers for the Master.

The Y. M. Society held a public meeting at 7.30 P. M. Saturday, conducted by the president, Mrs. H. T. St. Claire; reading of the Scriptures by the president; prayer by Rev. Ada Kennan; reading of minutes and reports by the secretary; essay, "Needs of Our Mission Society," Miss Mary Sivertson; select reading, "Rum on the Congo," Mrs. E. J. Reese; essay, "Temperance," Mrs. O. T. Clark; song; select reading, "Proportionate Giving," Mrs. Dr. Trask; essay, "Missions," Miss Bonn; address by Rev. Ada Kennan, on "Foreign Missions"; remarks by the president on the work; collection, \$5.00; also a thank-offering of \$3.00 from the Rock River Q.

M.; total, \$8.00, appropriated to Foreign work. The entire program was listened to with interest. Especial mention should be made of the enthusiastic address of Rev. Ada Kennan, in behalf of the Foreign Mission work. We think all were benefited and went away more fully determined to work zealously for the Master.

MISS MARY SIVERTSON, *Y. M. Sec.*



INDIA'S GREAT WALL.

“WHY it is China that has the great wall!” says somebody who is well-read in missionary matters. Yes, China has a great wall of wonderful masonry, as most of us know, and the men who built it must have felt that no enemy could ever make his way through or over such a great fort-like barrier.

India's wall is not built of stone; it is built in the hearts and beliefs and customs of the people, and is so strong that our missionaries sometimes feel that it would be easier to break through the famous wall of China than to break down this other wall which is called *Caste*.

You can hardly take up a book about India without seeing some mention of it, but it is not often that we find it so clearly explained to young people as it is done in Mr. Bruce's "Letters from India."

First he tells us that the Hindus believe that after Brahma, their great god of the universe, had made the world, he made people to live in it. Out of his mouth came the Brahmans, who were highest of all. This is the priestly caste.

From Brahma's shoulders came the next caste, who were strong and brave, and became soldiers and chieftains. Next

came the merchants and traders, who sprang from the loins of the god ; and from his feet sprang the lowest caste of all, the Sudras, who were to be the servants of the higher castes.

After awhile these four classes were divided into a great many more, until now, jewelers, merchants, shepherds, carpenters, tailors, weavers, robbers, basket makers, and many others, all form separate castes. Besides these there are a great many people here who do not belong to any caste, and are called out-castes.

"Suppose now that this same system existed in your own city or village. In the first place, after you had become ten or twelve years old, you would not be allowed to eat or drink with any little boys or girls who did not belong to the same caste as yourself. Nor would you be allowed to play with them as freely as you do now. If your father is a merchant, then you must associate only with the children of merchants. If your father is a carpenter, then you must only eat and drink with the children of carpenters. Do you not see that in this way your circle of friends would be very small? Very likely those who are now your dearest friends would become by the rules of caste your enemies.

"In the second place, you would be obliged to learn your father's trade, and to continue in it all your life. If your father is a jeweler, then you must be a jeweler. If your father is a sweeper of the streets, then you must never aspire to anything higher than that. So you see that these bonds of caste must destroy all ambition and desire for better things. My Hindu washerman has a little boy whom he loves, and of whom he is very proud. He says he hopes that he will be able some time to wash my children's clothes. This is the highest hope that he can cherish for his darling boy, and a smile of joy lights up his face at the thought of so great a blessing.

"Again, if you were subject to the rules of caste, you would not be permitted to go to school as you do now. The Hindus think that since they can only follow one trade, there is no use

in learning anything beyond that trade. If the farmer knows how to plow, to sow his seed, and to reap his harvest, what matters it to him whether the earth be round or flat, or whether the Atlantic Ocean be filled with water or with milk. This is the Hindu reasoning ; and so the child is put to his work while he is very young, and made to learn the trade which he must follow all his life. I have myself been much amused at seeing a blacksmith's little boy, not more than four years old, with his anvil and hammer, trying to make a nail.

"I have told you some of the changes that would take place if you were brought at once under the rules of caste ; but I cannot tell you all. I think you must pity these wretched people who are living under such dreadful bonds.

"No crime among the Hindus is considered so great as breaking the rules of caste. A man may commit murder, and it will not affect his standing. But let him take a mouthful of food or a drink of water from a low caste man, and he becomes defiled. He is tried, and if the crime is fully proved against him, then he is expelled from his caste. He does not then become a member of a lower caste. This would be as impossible as it would be for a cow to become a horse, or for a mouse to become an elephant. He becomes an out-caste, despised and abused by everyone. His former friends will drive him from their doors, and leave him to perish from hunger and want.

"It matters not whether his crime was committed purposely or not. If by mistake he has drunk water from a vessel that had been used by a man of lower birth, he is defiled. If the vessel were washed in 'a thousand running waters,' it matters not ; it is impure.

"A few years ago some masons were at work near my home, and a man of a different caste was helping them. It so happened that while they were at work, this man fell from the building and was badly hurt. Although he was very faint and thirsty, his fellow-workmen would not give him any water to drink because he was of a different caste from themselves, and

they would have let him die without giving him help. But there was an English soldier near by, and he saw the poor man and brought him some water to drink.

"When the man recovered, he was tried and found guilty by his caste, because he had taken water from the hands of an English soldier; and he was obliged to spend a great deal of money before he could be taken back into his caste. Can you think of anything more cruel than this?

"You can see what a terrible trial it must be for a Hindu to become a Christian. He must be despised and hated and abused by all his former associates, and be driven from his home and village. His friends mourn for him and perform his funeral ceremonies as if he were dead. Indeed, they would prefer that he should die a thou and times, rather than that he should break his caste.

"Do you wonder that the people are so slow to receive the Gospel? The Christians of India meet with so much persecution that the wonder is that any of them have grace to endure and to be loyal to Christ."—*Children's Work for Children*.

EDITORIAL NOTES.

WHEN the poem, "A Missionary Story," was sent to the printer for publication, we did not know its author, and lest it should appear to be selected matter, appended letters having significance to us. We now learn that its author is Miss Alice Sargent of Vermont. . . . We call attention to the following request, in order that our denomination may be fully reported:

{ DEPARTMENT OF THE INTERIOR, CENSUS OFFICE,
WASHINGTON, D. C., October 1, 1889.

To the Editor of the "Missionary Helper":—

Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in-scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. CARROLL, LL. D., editor of *The Independent*, of New York, has consented to assume the duties of the position. DR. CARROLL is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

PUBLISHER'S DEPARTMENT.

AUTUMN OF 1889 — PREMIUM OFFERS.

EACH *new* subscriber whose name is received before Jan. 1, 1890, will receive the magazine from November, 1889, to December, 1890, inclusive, or fourteen months, for the price of a year's subscription.

Any person sending the names of *three* new subscribers before Jan. 1, 1890, will be entitled to one copy free. Any person sending the names of *six* new subscribers before Jan. 1, 1890, will be entitled to two copies free, or a bound volume, "Chil-

dren's Meetings, and How to Conduct Them," or "Historical Sketches of Woman's Missionary Societies." Each of these books is practical and helpful, and well worth the effort that will be necessary to secure them.

It is hoped that a large number of new names will be placed on our subscription list this season. It is the aim of the editor and publisher to make the *HELPER* truly a help to those who read it, and frequent expressions of approval encourage us to believe that the magazine is fulfilling its mission acceptably.

We now look to all loyal Free Baptists to support and sustain *their* magazine by continuing their own subscription and commending it to others, thus securing new subscribers each year.

If each of our present readers would put forth sufficient effort to secure one new name it would not only bring largely increased success to our magazine, but we believe that our work at home and abroad would feel a new impetus in the great mission of the Church of God, the salvation of perishing souls. Let us work together for such a result. *Work now.*

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for September, 1889.

MAINE.

Acton and Milton Mills aux., one-half each, H. and F. M.	\$6 00	Mrs. O. Giles.....	\$25 00
Aroostook Q. M. aux. collection for F. M.....	7 45	Casco Union aux., for general work.....	5 00
Atkinson aux.....	7 00	Caribou aux., for Miss Coombs's salary.....	3 60
Bangor aux.....	5 00	Cumberland Q. M. aux.....	3 62
Bowdoinham aux., for teacher with Mrs. Smith, bal. L. M. Mrs. M. J. Sandford, and \$4.25 on L. M. Mrs. Lucien C. Graves.....	6 23	E. Dixfield aux.....	2 26
Bath, "For India".....	5 00	Greene aux., salary of Miss Coombs, bal. L. M. Mrs. E. Pettengill.....	5 00
Biddeford aux.....	7 28	Harrison aux., for Minnie with Miss Coombs.....	12 50
Corinna aux.....	1 85	Lagrange aux.....	1 00
Charleston "Helping Hands".. Cape Elizabeth aux., for Josoda at Midnapore and L. M. of	1 20	Lagrange aux., for Harper's Ferry.....	2 00
		Medford S. S.....	2 00
		No. Berwick, 2d church, Good Cheer Band.....	4 87

No. Lebanon aux., for Chandu Missa, at Balasore.....	\$5 00
New Portland aux., 1st F. B. church.....	4 00
Penobscot Y. M. coll.....	10 50
Sebec Q. M. coll., for Mrs. Burkholder's work.....	6 00
Saugerville, Mrs. Margery Silver.....	1 00
Surry, Mrs. Chatto, for Harper's Ferry.....	1 00
So. Parsonsfield, a friend, for Ragged School at Midnapore.....	1 00
Summer aux., for Bible woman with Mrs. Smith.....	2 00
Sumner, Mrs. H. B. Bisbee, for F. M.....	4 00
West Bowdoin aux., one-half each, Miss Coombs's salary and Storer College.....	16 00
West Buxton aux.....	5 00

NEW HAMPSHIRE.

Franklin Falls aux.....	9 20
Meredith village, Julia A. Eaton, for Miss Butts's salary.....	3 00
Milton aux., for O. and P. of missionaries.....	2 80
Northwood Ridge aux., one-half each, Miss Butts and Mrs. Lightner, and L. M. Mrs. F. M. Dudley.....	20 00
New Durham Q. M. aux. coll.....	17 18
Strafford Corner aux., O. and P. of missionaries.....	4 00

VERMONT.

East Randolph aux., for Mrs. Smith's salary.....	6 00
Starksboro aux., do.....	2 00
West Derby church, do.....	7 83
West Topsham aux., do.....	6 00
Waterbury Center church, do..	6 00

MASSACHUSETTS.

Chelsea, Mrs. O. Butler, one-half each, H. and F. M.....	2 00
Salem, Miss M. J. Butler, do...	2 00

NEW YORK.

New York, Mrs. E. W. Page..	3 00
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OHIO.

Seneca and Huron aux., \$13. F. M., \$6.50, Harper's Ferry..	19 50
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ILLINOIS.

Cottonwood aux., F. M.....	5 00
Illinois Y. M. aux., one-half each, H. and F. M.....	5 00
Rock River Q. M., do.....	3 00

MICHIGAN.

Batavia aux., for F. M.....	\$4 00
Cook's Prairie aux., for general work.....	5 10
Dayberg Aid Soc., for do.....	1 50
Gobleville church, one-half each, Miss Coombs and Harper's Ferry.....	4 75
Hillsdale, Miss Harriet A. Deering, for general work..	10 00
St. Joseph Valley Y. M. aux. coll., one-half each, H. and F. M.....	5 64
South Litchfield aux., for F. M.	3 00
Van Buren Q. M. aux., for F. M.....	6 30
West Reading, Children's Mission Band, for Girls' Orphanage at Balasore.....	6 00
"Two friends" for F. M.....	2 50

IOWA.

Waterloo aux., 1st F. B. church, for F. M.....	7 00
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WISCONSIN.

Dallas aux., for general work..	1 00
Hillsboro, Mrs. A. Fields, for Wis. Dell. School.....	1 00

MINNESOTA.

Crystal aux., for the Russell Memorial School, with Mrs. Griffin.....	23 00
Minneapolis aux., 1st F. B. church, for home work....	25 75

NEBRASKA.

Long Branch aux., for F. M....	2 12
Lincoln aux., one-half each, F. M. and Western Home work.....	10 00

KANSAS.

Mt. Pleasant aux., for F. M....	6 30
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DAKOTA.

Valley Springs aux., for native teacher with Miss Coombs.	12 50
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WEST VIRGINIA.

Harper's Ferry, Mrs. L. W. Brackett.....	5 00
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Total \$435 36

NOTE.—In August receipts East Williamstown, Vt., aux. should have been credited with \$11.60, and Washington aux. with nothing.

LAURA A. DEMERITTE, Treas.
Dover, N. H.

